Implementation of Religious Moderation in *Madrasah* Aliyah Arroja Garut Regency

Ja'far Amirudin[1], Aan Hasanah[2], Elis Rohimah[3]
[1]Universitas Garut, Indonesia
[2]UIN Bandung, Indonesia
jafar.amirudin@uniga.ac.id.com, aan.hasanah@uinsgd.ac.id, elis.rohimah2495@gmail.com

Abstract

This study aims to describe the pattern of the spread of radicalism in madrasah using descriptive-qualitative research. The data used include two things, namely primary data and secondary data. Data collection techniques in the form are documentation, interviews, and observation. The results of this study indicate that radicalism enters madrasah through (1) classroom learning activities by teachers, (2) through textbooks that allegedly contain intolerance content, and (3) weak policies of principals/foundations in preventing the influence of radicalism. Meanwhile, the strategy offered is to make (1) the teacher a role model for cultivating tolerance and religious moderation for students and having an excellent national perspective. (2) Critical Learning. Engaging, creative, critical thinking, and student-centered learning practices. Teachers must design learning that inspires students' reasoning, essential learning (critical thinking & critical pedagogy), and problem-based learning. (3) Teacher Development, the Ministry of Religion has compiled a module designated for the development of teachers and education personnel in the madrasah environment.

I. Introduction

Diversity in Indonesia is a *sunnatullah* and a gift from the Almighty and wealth for the Indonesian people. The basis of the state is what unites this diversity, including diversity in embracing religion and in practicing the teachings of the faith they adhere to. However, the recent rampant acts of terrorism are evidence of the depletion of tolerance values and the development of radicalism in society. The bombing incident in Surabaya in May 2018 became a new phenomenon in understanding the patterns and studies of terrorism and radicalism in Indonesia. The recent phenomenon is the involvement of children in acts of terrorism by committing suicide bombings.

The bombings took place in different places, namely three churches, a police station, and an apartment building. The bombing at the church was carried out by a family consisting of a husband and wife and their children with the initials Famela Rizqita (9), Fadhila Sari (12), Firman Alim (16), and Yusuf Fadhil (18). At the Catholic Church of Santa Maria, the bombers were two children, Yusuf and Firman, riding a motorcycle and detonating the bomb they were carrying. At the Indonesian Catholic Church, it was carried out by a mother and her two daughters with the initials (Famela and Firman). While the bombing that occurred at the Surabaya Police Station was carried out by a family consisting of a husband and wife and their three children. Child involved in the action in the bombing, the students were aged around 8-18 years old, namely school age.

What is even more surprising is that intolerance and the seeds of radicalism have already entered and developed in schools, including *madrasah*. The latest research results from PPIM UIN Jakarta (2017), was conducted on students and teachers/lecturers from 34

provinces in Indonesia. Among the results, as many as 34.3 percent of respondents had an intolerance towards religious groups other than Islam. Then, 48.95 percent of student respondents /students feel that religious education affects them not to associate with followers of other religions. Even more surprising is that 58.5 percent students respondents have religious views with radical opinions

A similar study conducted by the *Lembaga Kajian Islam dan Perdamaian* (LaKIP) is surprising. Research conducted between October 2010 and 2011 on *PAI* teachers and students (*SMP* and *SMA*) in *Jabodetabek* showed that 49 % of students agreed with acts of radicalism for the sake of religion. Therefore, *PAI* teachers have a strategic role in instilling moderate Islam and can find the right way to tackle (deradicalize) radical Islam. This research on Islamic radicalism in public schools is significant for several reasons.

Education is a very important human need because education has a duty to prepare Human Resources (HR) for the development of the nation and state (Pradana et al, 2020). According to Astuti et al (2019) Education is an obligation of every human being that must be pursued to hold responsibilities and try to produce progress in knowledge and experience for the lives of every individual. Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life (Saleh and Mujahiddin, 2020).

Educational institutions are considered to have an essential role in protecting the younger generation from exposure to radicalism. Educational institutions with components of teachers and curriculum are vital in strengthening national insight, moderate and tolerant attitudes in their students. The existence of *madrasah* today is an accumulation of various kinds of cultural and educational traditions that have developed in Indonesia. Starting from prehistoric or original traditions, Hindu-Buddhist, Islamic, and western or modern traditions. The *madrasah* is an educational institution that has been regarded as the essential instrument to achieve the most strategic and individual, and social objectives to teach the values of tolerance and good harmony and religious harmony among religions.

The problem that arises is why the seeds of radicalism can enter the *madrasah*? And what are the strategies to prevent the understanding of radicalism from influencing the way teachers and students think? This is where *Madrasah* must be able to position themselves amid the diversity of religions and their adherents and mediate in the moderation of the two extreme right and extreme left groups. It is no exaggeration that stakeholders *madrasah* from various levels plays an essential role in building religious moderation, one of the priority programs of the 2020-2025 National Medium Term Development.

II. Review of Literature

Radicalism; Terminology of Discourse and Violence

The term radicalism comes from the Latin radix*,* which means root, root, bottom, or it can also mean comprehensive, all-out, and tough to demand change (Muslih, 2015). In English, the word radical means extreme, thoroughly passionate, revolutionary, fundamental. While radicalism is a doctrine or practice that adheres to radicalism (Widiana, 2012*)*. The term Islamic radicalism in Indonesia is used to describe Islamic groups in contemporary Indonesia for their literal religious understanding and radical actions (Sefriyono and Mukhibat).

According to the KBBI, radicalism is a radical understanding of flow in politics; understanding or sect that wants social and political change or reform by violent or drastic means; extreme attitudes in politics. In the Political Dictionary, what is meant by a radical

is a person who wants to take his political ideas to their roots and emphasizes perfectly the doctrines produced by these efforts (Rochmad, 2012).

Meanwhile, according to Rokhmad, radicalism is radical in its understanding orism. The meaning is radicals have become ideologies and schools of thought. While what is meant by radicalization is someone who grows up to be reactive when it happen Injustice in society. Usually, this radicalization grows closely related to economic, political, and other injustices. Among Muslims, radicalism is often based on religious understanding, although the causes of radicalism can be born from various axes such as economic, political, social, etc. As quoted by Muslih (2015), Afif Muhammad said that the predicate radical could be applied to a certain level of thought or understanding so that the term appears "radical thought" and can also be "movement." On that basis, it can understand radicalism in two different dimensions, namely the dimension of thought and action. In the measurement of study, radicalism is still in the form of discourses, concepts, and ideas still being discussed, which essentially supports the use of violent means to achieve goals.

As for the dimension of action or action, radicalism can be in the socio-political and religious realms. In the political sphere, continued Muslih, radicalism forces opinions in unconstitutional ways, for example, mass mobilization for specific interests that lead to conflict. While in the realm of religion, radicalism can be seen from anarchic actions in the name of faith from a group of people against groups of followers of other religions or groups of different religions and are considered sinful.

The number of phenomena of radicalism that occurred in the second realm then gave birth to the term religious radicalism. According to Tarmizi Taher (2007), as quoted by Ali Mubezakir in his paper "Radical Islamic Groups in Indonesia: Prospects and Solutions," explains that what is meant by religious radicalism is the movement of certain Muslim groups who reject the existing order, especially those judged to be from the West, and seek to apply a specific model of charge that is based on the values of fundamental Islamic teachings, namely the *Qur'an*, Hadith, and the life practices of the first generation of the Prophet's companions.

Thus the ideology is not limited to ideas, but ideas followed and adhered to a group of people, the nature of the human moves to realize this idea (Sarbini, 2005). Therefore, ideology is a belief about desired or intended to guide action and has legitimacy or justification for the reasons for an effort to be taken. Therefore, when a radical group connects their behavior with a view of life, a religious perspective, or a social paradigm that is upheld as an ideology, it is hoped that the expression of violent acts carried out is expected to be more likely to be understood by other parties (Sumbulah, 2009). This ideology later became a source of inspiration and spirit for almost all Islamic fundamentalist movements. The ideology of jihad is understood as the legitimacy of acts of violence. Jihad is believed to be fighting against infidels who are fighting Islam and killing Muslims.

III. Research Method

This research is qualitative research using descriptive-qualitative methods. The data used include two things, namely primary data and secondary data. Data primers are obtained from extreme events that are rife in Indonesia in recent times and the phenomenon of the entry of radicalism in the school environment, especially in *Madrasah*. Then secondary data in the form of discourse on radicalism comes from secondary literature in the form of social facts, public opinion, and theoretical discourse.

The data collection technique is in the form of documentation, where the researcher tries to systematically collect data relevant to radicalism, which will then be analyzed by theory.

IV. Results and Discussion

4.1 Resistance to Radicalism in *Madrasah*; Growth and Sustainability

Education and educational institutions have the potential to be a place to spread the seeds of radicalism. Many studies have been carried out by institutions related to intolerance, anti-diversity, and the sources of radicalism that have begun to enter the realm of schooling. According to a 2017 research report from the Ma'arif Institute, all institutions relatively agree that radicalism enters schools through; (1) learning activities in the classroom by teachers, (2) through textbooks that allegedly contain intolerance content, (3) through the influence and intervention of alumni in student activities at school and (4) the weakness of the principal/foundation policy in preventing the influence of radicalism from entering (Mukhibat, 2016). Radicalism emerged as a reflection of the glory of Islam that had been achieved several centuries ago as well as a subjective conclusion which considered that Muslims had retreated because they had abandoned the teachings of Islam; and, therefore, must be fought back by upholding Allah's Shari'a (Marno and Supriyanto, 2008),

As educational institutions that have Islamic characteristics, *madrasah* have an essential role in the process of forming the personality of students because through In this *madrasah* education, parents hope that their children have two abilities at once, not just general knowledge (science and technology) but also personality and commitment to their religion (IMTAQ). The demands of the public on the quality of Islamic education are encouraging for the appropriate education provider with the context of a balanced need between intellectual and spiritual intelligence. In response to this, the Ministry of Religion determined the content of the *madrasah* curriculum by applying religious lessons as the main subject, namely one-third of spiritual lessons six hours a week and the general rest lessons. Religious education is usually defined as education whose subject matter is related to faith, holiness, morals, and worship of God. Thus, religious education is associated with the development of spiritual, mental attitudes, which can further underlie human behavior in various fields of life. Religious education is inseparable from efforts to instill religious values and elements in one's soul (Munawar, 2003). Basically, spiritual education learning resources refer to the primary sources, namely the Koran and hadith, which are developed in the present context. The development of religious learning resources is needed to understand Islamic teachings in-depth related to the concept of internalizing values and morals sourced from the Qur'an and al-Hadith.

Thus, an interpretation of the primary sources of Islamic religious education material is needed. This process often becomes the root of radicalism in education, namely the process of complete spiritual understanding. A narrow and shallow understanding of Islam will cause severe problems for Muslims. *First*, the emergence of truth claims. That is, the truth no longer belongs to all religions, ethnicities, and races but is perceived and limited by and for its members only. As a result, Islam is perceived as a single truth. All religions other than Islam are wrong. *Second*, the emergence of monopoly interpretation. This tendency is a logical consequence of the truth claim that gave birth to the sacralization of religious understanding. *Third*, the emergence of violence in the name of religion. The first and second impacts are the character of the sacralization of on religious doctrines and dogmas. Meanwhile, violence and radicalism are a continuation of the social context that

impoverishes specific religious communities. This fact has given legitimacy to carry out violence that seems to get justification from religion. For example, the superficially understood doctrine of "jihad" is often justified by radical groups to justify violence. The provision of religious education textbooks issued by the government also can contain intolerance and violence, as has been found in research data related to this happening in Jombang, East Java. Similarly, the results of research conducted by the Center for the Study of Islam and Society (PPMI) UIN Jakarta with the title "Understood Exclusive Dissemination in Islamic Education" 2016, found that the concept of religious intolerance is still encountered in the preparation of textbooks in schools that have not advanced aspects of dialogue. It researched the areas of Jombang, Bandung, Depok, and Jakarta. Concerning theological themes that lead to misdirection of religious practices such as a pilgrimage to the grave and tahlilan, also in terms of some sensitive concepts, for example, the explanation of what and who is infidels, polytheists, and hypocrites is still being explained in the context of the Prophet's time which is political and must be fought. Or killed, it is left without further clarification and explanation. While the themes are furu'iyah (related to religious practices), such as reading prayers, several rak'ahs for tarawih prayers, and reading kunut.

The results of other research on the content of radicalism in textbook texts are Rokhmad research which states that there are statements of hatred or anti-religion and anti-other nations appearing in textbooks and student worksheets, such as interpreting Judaism and Christians, Questioning the prohibition on choosing leaders from among the Jews and Christians, the assumption that the decline of Muslims today is caused by western nations. The text editor containing the notion of radicalism can build the understanding and attitude of radicalism in schools. Thus, the procurement of these textbooks requires full supervision from government institutions that are authorize and involve competent experts to avoid these mistakes.

In addition to textbooks, another thing that must get attention is the teacher as an educator. Teachers as the spearhead of national education have a strategic role in the context of "educating the nation's life," as contained in the Preamble to the 1945 Constitution. This means that whoever the teacher is, and whatever the subject and level of the school they teach, should understand that they are pedagogical people carrying out activities. Nationality, competing to achieve the goals of the state. But in reality, this is not the case. Some teachers teach students to be hostile to this country with all the consensus and symbols of its nationality. Among them, some teachers think that *Pancasila* is a thought, the 1945 Constitution (and all legal instruments under it) are artificial so that it does not have to be obeyed, even think that respect for the red and white flag is haram or heretical and some teachers actively involved as a member of *Hizbut Tahrir Indonesia* (HTI).

One of the online media reported that radicalism had entered schools through the teachings of teachers as allegedly happened in a religion-based school in Bogor. Children in the religion-based school in Bogor are instilled with the values of hatred. Some schools have begun to neglect to instill the importance of Pancasila or sing the anthem, Indonesia Raya. This was also conveyed by the Federation of Indonesian Teachers' Unions also known as FSGI that there were evil teachers who sympathized and even supported the "struggle" of the ISIS terrorist organization in the Middle East. Then it conveyed the story about his sympathy in front of the class. There are even teachers who also dare to promote the HTI organization in front of the course openly, question the existence of Pancasila, and even promote the idea of a caliphate state with all other HTI doctrines the finding that there

are teachers in Batam who do not want to respect the red and white flag during the flag ceremony while being the builder of the ceremony.

This can damage the function of the teacher as a model and role model for their students. It cannot avoid this role, opposed or rejected by a teacher. Being an example is the essential nature of learning activities. And when the teacher does not use it constructively, it directly reduces the effectiveness. Learning. These roles and functions should be understood and should not be an onerous burden so that with skill and humility, they will be able to enrich the meaning of learning. If that is the strategy for the teacher's role in learning, then the attitudes and thoughts of the teacher are essential so that they are on the right path to carry out their role as educators.

The learning-based design has not yet been constructed *in critical thinking*, starting with the teacher's unfamiliarity with listening to students' arguments. The teacher knows everything. In contrast, the students don't learn. The teacher is always right. The teacher is the only source of learning. The result is that students become inferior in front of the teacher. Students are afraid to speak and express their income openly in front of the class. Even if there are critical students, it will be considered impolite. Schools do not provide space for self-actualization to students. Such patterns are still common in our school world. Soe Hok Gie (1942-1969) complained and criticized that "teachers are not gods, and students are not buffaloes to match their noses.

It should build students' critical attitude to criticize thoughts that deviate from what should be taught so that students dare to refute if they are not following their conscience. Likewise, with school culture, which assumes that critical students are considered impolite if this habit continues, students will continue to feel ashamed and reluctant to express opinions and will continue to be confined by teacher dogmas that are not following the values of tolerance and peace.

4.2 Strategies to Counter Radicalism in *Madrasah*

Such a concern for the development of radicalism in Indonesia has encouraged various parties to prevent the spread of radicalism and prevent it in a preventive manner by setting the right strategy. The right way in anthropic radicalism in Indonesia is through the government's role; The Role of Religious and Educational Institutions; The Role of Civil Society; Some Critical Issues; The Role of Deradicalization; Rehabilitation and Reintegration; and Welfare Approach.

According to Kusmanto, efforts to address the development of radicalism in society must be made collectively, the awareness and involvement of all elements of culture. There are two strategies used, namely counter radicalism and deradicalization. Counter radicalism is a preventive effort. There is the direction to all aspects of society by conducting campaigns, counseling, and so on, aiming to build awareness that radicalism in the form of terror is violence. Deradicalization is an effort to overcome radicalism and terrorism that is a *recovery* (repair or healing) against perpetrators and parties involved in the movement.

Deradicalization is a must and must be carried out with various strategies in various places to prevent the spread of radical Islamic ideology. Education as a learning center for students developing and seeking identity is a strategic place to instill moderate Islamic understanding. As educational and religious institutions, *madrasah* have a big responsibility in preventing preventive measures to break the ropes of spreading radicalism through its components. What is the strategy, so *Madrasah*, teachers, and classrooms no longer provide space to sow the virus of intolerance and radicalism?

a. Teachers as *Role Modes*, teachers as central figures for their students must transform themselves into educators who educate. Educators who cannot be separated from the national mission; enrich the life of a nation. All subject teachers must be given good national insight, especially religious teachers. Teachers are role models for students. How can students realize national values if the role model only shows the opposite? Teachers must be at the forefront who can instill an attitude of tolerance, pluralism, and peaceful religious life to their students by setting an example and role model as these values must be taught. If, in this case, the teacher carries out his function correctly, it can guarantee that the teachers will be able to dispel their students from the big wave of spreading radicalism in schools/*madrasah*.

b. Critical Learning. Like it or not, teachers must refresh their teaching skills. It is the government's obligation, and in general, all teachers must meet this demand, engaging, creative, critical thinking, and student-centered learning practices. This is a challenge that must be done by teachers today. The students being taught are Generation Z, whose era's language is different from the teachers who came from Generation X even before. Leave learning that gives room for superiority to the teacher. The teacher no longer teaches in front of the class. Educating is not a doctrinal process. But the character-building process is through argument & dialogue, not through monologue. Then the value of intolerance also appears in learning, when teachers cannot design education that inspires students' reasoning, critical learning (critical thinking & critical pedagogy), and problem-based learning. Our understanding is not yet familiar with the struggle of ideas, debates, and reasonable arguments. All of these reflect crucial thinking skills, commonly known as HOTS (Higher Order Thinking Skills).

c. Teacher Coaching, based on the diagnosis of the entry of seeds of radicalism into the above schools, the principal/chairman of the foundation plays a vital role in guiding teachers who are already intolerant and even radical. The principal must map out the "ideological" understanding of the teachers. Especially for prospective teachers, for example, in the private sector. Recruitment of new teachers requires four (4) teacher competencies and adds them to the ability (skills) of the teacher's national insight. This includes monitoring the teacher's learning content in the classroom. Can be checked on students. The principal must also be strict and firm in making student activities. The involvement of alumni and outsiders is not a problem, as long as the principal/deputy already knows the profile of the alumni/outside speaker.

Anti-radicalism learning, which is no less important, is time for the Ministry of Education and Culture's Puskurbuk (Center for Curriculum and Books) to create a "learning model" containing the prevention of radicalism, intolerance, and terrorism for all subject and level teachers. Including tiered, continuous, and quality training. Because the task of preventing radicalism in schools is not only the job of PPKn/PKn and Religious Education teachers but the main task of all teachers. This is important so that it becomes a weapon to protect Indonesia's young generation from the threat of terrorism and radicalism.

V. Conclusion

The results of this study indicate that radicalism enters madrasah through (1) classroom learning activities by teachers, (2) through textbooks that allegedly contain intolerance content, and (3) weak policies of principals/foundations in preventing the influence of radicalism. Meanwhile, the strategy offered is to make (1) Teachers as Role Modes for inculcating religious tolerance and moderation for students, educators who

cannot be separated from the national mission; enrich the life of a nation. All subject teachers must be given good national insight, especially religious teachers. (2) Critical Learning. Engaging, creative, critical thinking and student-centered learning practices include critical thinking, critical pedagogy, and problem-based learning. (3) Teacher Development, the Ministry of Religion has compiled a module designated for the development of teachers and education personnel in the madrasah environment. (4) Anti-radicalism learning, the Ministry of Education and Culture's Puskurbuk (Center for Curriculum and Books) creates a "learning model" containing the prevention of radicalism, intolerance, and terrorism.

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